Rasool-e-Akram ki Be'sat sari kainat ke liye ek azeem tareen ne'mat hai jis per Allah Ta`ala ka kama-haqqahu shukriya ada nahi kiya ja sakta hai, Allah Ta`ala ne Ahle Eeman per Aap ki Be'sat ko Ehsan-e azeem qarar diya hai. **"Be shak Musalmano per Allah Ta`ala ka bada ehsan hai ke in main se hi ek Rasool in main bheja, jo inhain is ki aayaten padh kar sunata hai aur inhain pak karta hai aur inhain Kitab aur Hikmat sikhata hai, yaqeenan ye sab is se pehle khuli huwi gumrahi main the"** (Surah Aale Imran-165)

Be shak hamare Nabi! Mohammad ﷺ ka wajood barze sa`dat ka woh sitara hai jis ne duniya ki kaya palat kardi, magar Aap ﷺ ne kabhi koi aisi ta'leem nahi di ke Azeem insano ke Yuom-e-Wiladat ki ta'zeem main ham kisi tarah ki ghair mamooli taqreeb manayen, Sayyadna Ibrahim Khalilullah se Aap ke Khandani aur roohani rabt wa ta`alluq ka koi thikhana na tha, yahan tak ke Aap ﷺ ko hukm diya gaya **"Aye Nabi ﷺ! Aap Ibrahimi Millat-e-Hanifi ki perwi kijiye"** (Surah Nahal-123) Aap ﷺ khud farmate hain **"Main apne Baap Ibrahim ki Dua hoon"** (Silsila As-sahiha,1546), Balki Shar'iyat-e Mohammadiya ﷺ per ek sarsari nazar dal kar youn samjha ja sakta hai ke Millat-e Ibrahimi ka doosra naam Millat-e Mustafwi ﷺ hai, un sab ke bawajood Nabi-e Kareem ﷺ ne Ibrahim Khalilullah ki Youme Wiladat ki Yaadgaar qayam rakhne ke liye apne sahaba ko kisi taqreeb aur Jashn ke manane ki taraf mutwajja nahi kiya, Sayyadna Nuh ؑ ka walwala-e Tabligh, Sayyadna Moosa ؑ ka Josh-e Jihad, Sayyadna Eisa ؑ ka zehd wa Akhlaqe Nabuwat wa paigambari ki A'laa tareen yaad garain hain, magar in main se kisi ki Youme Wiladat per Dour-e-Salaf main kabhi koi khushi nahi manai gai, Intehee Afsos ka maqam hai ke Aaj Eid Milad-un-Nabi ki taqreeb sirf ek tareekhi yadgar hi nahi balki ek Ibadat aur Shariyat ke Hukm ki tarah Mashoor wa Ma'roof ho chuki hai, ise deen wa shariyat ka lazmi juz samjha jane laga hai aur is bid'at se kinara kashi akhtiyar kare, Dour-e- Salaf ke musalmano ki raah per chale us ko ghustak-e Rasool bataya jata hai agar ye Ghustakhi hai to Nabi ke Sahaba aur Us dour ke musalmano per kya hukm lagaya jayega, halanki Nabi Kareem ﷺ ka waze farman hai **" Jis ne hamare deen main koi naya kaam eijad kiya jo is main se nahi hai to woh mardood hai"** (Muttafiq Aleh) Ambiya-e karaam, Aimma-e Deen, Buzrugan-e Salaf ki yaadgaro ka jo asal maqsad tha, Yani Uswa-e Hasna ki Itteba aue Neki wa sadaqat ke amli namoono ki perwi aur a'maal-e Saleha ki haqeeqi wa amali yaddgar, isko to mita diya aur is ki jagah Mahez Rasmon ki azmat aur Tehwaron ki raunaq aur Melon ki Uchal kood ne le liya aur is ki haqeeqi Rooh fana hokar reh gai, Allah ki qasam hai Bade Bade dastaar ko Juloos ki Gadiyoun per raks karte aur Thirakte dekh kar sar sharm se jhuk jata hai ke Aye Nabi ki Ummat ke logo! Shaitaan ne tumhari Aqlo ko is qadr ched diya, agar ye Nabi ka laya huwa deen hai to phir jahalat aur be deeni kiya hai?

Is main koi Shak nai ke Nabi Kareem ﷺ se Mohabbat ke pakiza jajbat, Aap ﷺ ki Seerat-e Tayyaba aur Uswa-e Hasana ka Zikr-e khair, Ek momin Sadiq ki zindagi keliye sab se qeemti chiz aur mehboob tareen shagal hai, magar jab us ki roshni main apni zindagi ko dhalna maqsood ho, puri Ummat Nabi-e Kareem ﷺ ke irshadat wa hidayat ki har waqt mohtaj hai, is ke beghair Islami zindagi ka tasawwur hi nahi kiya ja sakta, Ghairon ki tarah waqti aur mousami aqeedat ka naam Mohabbat-e Rasool ﷺ nahi hai, Allah Ta`ala ne apne Nabi ke maqam wa martaba aur Zikr ko hamesha keliye buland kar diya hai. **"Aye Nabi ham ne Aap ke zikr ko buland kar diya hai"** (As Share-4) Imam Mujahid ؒ farmate hain us ka matlab ye hai ki " Jab bhi Allah subhana wa Ta`ala ka naam liya jaye us ke sath Muhammad Rasoolullah ﷺ ke naam ki sada buland ki jayegi, jise Kalima-e Tayyiba ki Sahadat.(Ibne kasir) aur Sha`air Rasool Sayyadna Hassan bin Sabit ؓ ne Aap ﷺ ki Madah main jo Ash`ar kahe un main se ek ye bhi hai. **"Allah Ta`ala ne apne naam ke sath Nabi Kareem ﷺ ke naam ko mila liya hai, Pancho Namazo ke liye jab Mouazzin tawheed wa risalat ki sahadat buland karta hai"** Hamare Nabi ﷺ ki zaat wa hayat itni dilkash itni purkashish aur aisi Jama'e Sifat wa kamalat ki hamil hai ke Jise Arsh wala kabhi **"Ya Aiyyu-har-Rasool"** se mukhatib karta hai kabhi **" Ya Aiyyu-han-Nabi"** ke khitab se pukarta hai kabhi **"Ya Ayyu-hal-Muddassir"** ke khitab Shafqat se zikr karta hai, Allah Ta`ala kahin farmata hai **"Main is shaher ki Qasm khata houn aur Aap is Shaher main muqeem hain"** (surah Balad) kahin Aap ﷺ ki Izzat wa takreem ko zahir karne kiliye farmat hai

" Allah Ta`ala aur iske Farishte is Nabi per Rehmat bhaijte hain, Aye Eeman walo! Tum bhi un par Darood bhejo aur khoob khoob Salam bhi bhejte raha karo" (Surah Al-Ahzab 56).

Bade Bade oo'lul azm Insano ki badaiyoun aur azmatoun ki yaadgar ko zinda aur taaza rakhne keliye jis rooh-e-Eemani ki zaroorat hai us ka ta`alluq mahez Tazkira ya majlis Aarai se nahi, balki us se asal garz ye hoti hai ke jo A'amal-e Hasna aur Akhlaq-e kareema un ki zindagiyoun main paye jate hain aur jis ki yaad aur tazkira main bani No'o Insan ke liye sab se ziyada mo`assar dawat-e amal moujood hai, un ko is tarah zinda rakha jaye ki Aane wali naslain un Aamal-e Saleha ke namoono se ojhal na hone dain kyoun ki Ainda naslon ki sahih ta'meer wa tarbiyat main amali haisiyat se yahi kamil zindagiyan Uswa aur Namoona banne ke qabil hain jin ke thode thode haalat Quran-e-Kareem ne bayan kar diya hai, Allah Ta`ala ka irshad hai **"Musalmano! Tumhare liye Sayyadna Ibrahim ؑ aur un ki sathiyoun main behtareen namoona hai"** (Surah Al Mumtehna, 4) Doosri jagah farmaya **" Bila shubah tumhare liye Allah ke Rasool ﷺ ki zindagi main pairwi aur I'tteba ke liye Behtareen namoona moujood hai"** (Surah Al Ahzab, 21) ye Aayatain dalalat karti hain ke Ambiya Saleheen aur Buzurgon ki yaad taza rakhne ke liye zaroorat us amr ki hai, ke un ke Uswa-e Hasana ki I'tteba ki jaye aur un ke Akhlaq-e kareema aur A'maale Saleh ki iqteda ki jaye na ye ke us Haqeeq ko Rasmo, Tehwaro aur Jalsa wa Jaloos , Melon Thelon ki bhool bhulayyon main gum kar diya jaye, kon se aisa musalman hai jise apne Nabi se Mohabbat nahi, Salaf-e Saleheen ke nazdeek Mohabbate Rasool ka Ta`aluuq Usoole Eeman aur Bunyadi Aqeeda se hai, jo Shaks umda Nabi ki Shaan main Gustakhi ka irtekab kare hum use Mujrim samajhte hain, Hum Adna si Ghustakhi ko Eeman wa Amal ke zaye kar dene ka zarya jante hain, Imam Bukhari ؒ apni sahi main baab bandhte hain: Baab is bare main ke **"Rasool Allah ﷺ se Mohabbat ka Ta`alluq Eeman se hai"** aur Is Baab ke tehet ye hadees naql karte hain : Aap ﷺ ne farmaya **"Qasam hai us zaat ki jis ke qabze main meri jaan hai tum me se koi bhi us waqt tak mo'min nahi ho sakta jab tak ke main us ke nazdeek us ke walidain aur us ke Aulad se zyada Mehboob na ho jaun"** (Sahi Bukhari, 15)

Mohabbat Ek Qalbi aur e`teqadi amal hai jise Aadmi ke kirdar wa amal se jana jata hai, jis ki waz-e alamat ye hai ke Sunnate Rasool ﷺ ki kamil Itteba wa pairwi karne wala ho, Aap ki taukir wa Ehteram karne wala ho, Aap ﷺ ki layee huwi shar'iyat aur deen se pura pura tamaskh karne wala ho, jaisa sahaba ekaraam rizwanullahi alehim ajmay'een aur aslaf-e-ummat ne kiya, apne Khwahishat wa jazbat ko, apne bado ke qoul,

ijtehadon aur Fatawa ko khilafe sunnat ya tark kar dene wala ho, jaisa ke Allah Ta`ala ne farmaya **" Aye Nabi keh dijiye! "Agar tum Allah se Mohabbat karte ho to meri Tabedari karo Allah tum se Mohabbat kare ga"** (Surah Al Imran 31) Ek aur maqam main farmaya **" Rasool jo tumhen de use lelo aur jis cheez se mana kar dain us se ruk jao"** (Surah Hashar 7) ye Ayate kareema umoom per dalalat karti hai, jo kuch nabi ne apni ummat ko diya, us ka ta`alluq deen ke kisi bhi pehlo se ho, use tum bhi lelo, jaise Nabi ke sahaba ne bila Chunh charah Aap ﷺ ke har hukm ko basharah sadr qabool kiya, kyon ke Sahaba Karam Jan`nisari aur Ita`at wa Mohabbat ke us maqam per fa`ez the ke Ishara abro per apni gardane katwane aur maal wa aulad ko qurban karne se bhi zarra brabar drig nahi kiya, agar Aap ﷺ ke wiladat per Jashn manane ki koi Shara'ee Hesiyat hoti to Nabi Kareem ﷺ ke Sahaba, Taba'een-e karam, Aimm'ae deen aur Khai-rul-quroon ke log is kare khair men qat`an peeche nahi rehte, Ek arbi Sha`air kehta hai "Tum Rasool ki na farmani karte ho aur in se Mohabbat ke dawe-daar bhi ho ye to Ek ajeeb-o-ghareeb qayas hai, agar tumhari Mohabbat sachhi hoti to tum Rasool-e Akram ﷺ ki Itteba-wa-Pairwi karte, kyoun ke har Mohabbat karne wala apne Mehboob ka Mutee wa farmabardar hota hai.

Kitab-o-Sunnat main Gulu Pasandi aur Ifrat-wa-Tafreet se shakt na pasan kiya gaya hai, har dour main shirk wa but parasti aur har tarah ki gumrahi ka bunyadi sabab Anbiyawa Saleheen ke bare main Gulu Pasandi aur beja Aqeedat mandi hi thi, Insan ko jis se aqeedat wa Mohabbat hoti hai woh us ki shaan main Khub Mubaliga karta hai, agar woh Imam aur Qaid wa Rehbar hai to gulu ke nateeje main ise Paigambaro ki tarah masoom samajh liya jata hai aur Nabi wa Rasool ko Allah ke Sifat main Shareek bana diya jata hai jo Fitne ke us dour main bilkul khuli huwi baat hai, afsos ke musalman bhi us se mehfooz na reh saka, Allah Ta`ala ne yahoodo Nasara ke bare main bayan farmaya **" Aap ﷺ un ke kahiye : Aye Ahle kitab ! Apne Deen main na haq gulu mat karo aur un logo ke peeche na chalo jo pehlo hi gumrah hain aur baut se logo ko gumrah kar chuke hain aur sidhi raah se bhatak chuke hain"** (surah Al Maida,77) Pehli Ummato ne apne Rasoolo ki shaan main gulu kiya, Unhain haqeeqi maqam se utha kar Allah Subhanu-wa-Ta`ala ka shareek bana diya, Yahud-wa-Nasara ne Sayyada Aziz aur Sayyadna Eisa Alehumus Salam ko Allah ka beta qarar diya, ye woh gumrahiyan thi jis ke wajah se Nabi kareem ﷺ ne apni Ummat

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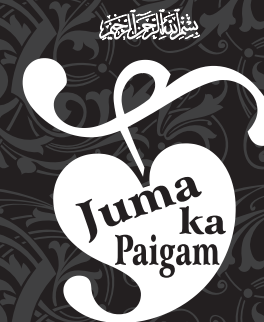
ko gulu pasandi ke khatarnak anjam se mutnaba farmaya **" Mujh ko itna mat badhao (Meri tareef main itna mubaliga na karo) jaise Eisayoun ne Eisa Ibn Maryam ko badha diya, main to sirf Allah ka banda houn lehaza tum youn kaho ! "Allah ka Banda aur iska Rasool"** (Sahih Bukhari,3445) doorsi hadees main Aap ﷺ ne farmaya **"Aye logo! Deen me ghulu karne se apne ko bacho, kyounke tum se pehle jo log hilak-wa-barbad kiye gaye us ki wajha ye hai ke woh log deen main ghulu kiya karte the"** (Sahih Ibn Maza 2455)

Tareekhi hesiyat se bhi dekha jaye to Taqreeban Islam ki Ibtedai cheh sadyoun jo Ilm-o-Amal aur Deen-e-Shariyat se wabastagi, Ilm ki pukhtagi aur Ehteram wa Mohabat ke lehaz se musalmano ke urooz ka zamana hai, magar Eid Milad-un-Nabi ke naam per jalsa-wa-juloos aur Ijtemai khushi manane ke bawajod tareeke bilkiul khali hai, Khulfa Rashedee, Tabe`een Aimma-e-Deen jo ham se zyada ilm wa faham rakhne wale, Shariyat aur deen ke Haqeeqi Mijaz ko samajhne wale, apne Nabi se had darja Muhabbat karne wale, Nabi ﷺ ki ek ek sunnaton aur hadeeson par amal karne aur ummat tak pahonchane wale, unho ne har tarah ke wasail wa asbab aur be panah Mohabbat ke bawajood Aap ki yaad main kabhi koi Juloos nahi nikala, to jo kaam hamare aslaf ummat ne nahi kiya ham use Neki aur Deen samajh kar kaise anjam de sakte hai, ya Aaj ham ne deen ko samjha hai wo samajhne se qasir hai, Ibn Majshoon رحمه الله bayan karte hain main ne Imam Malik رحمه الله ko bayan karte huwe suna " Jis ne deen main acchi Bidat ke naam se koi chiz ejad kiya to goya us ne guman kiya ke Mohammad ﷺ ne risalat ke Pohchane main khayanat kiya hai, is liye ke Allah Ta`ala farmata hai **"Main ne tum per Tumhare Deen ko Mukammal kar diya hai"** (Surah Al Maida 3) **"Pas jo is zamane main deen nahi tha woh aaj bhi deen nahi ho sakta"** (Al Aetesam 1:28)

Imam Auza'ee رحمه الله farmate hain **"Sunnat per Apne Aap ko Sabit qadam rakho, jahan Salaf-o-Saleheen thaher gaye, wahin tum bhi thaher jao, jo unho ne kaha wahi tum bhi kaho, jahan unho ne apne Aap ko rok rakkha wahan bhi ruke raho, Salaf-o-Saleheen ke raste per chalo, yahi rasta in (ki hidayat aur nijat) keliye kafi tha tumhare liye bhi kafi hai"** (Al-Lalkai, Fish-Share Sunnah 1:154)

Mohabbat -e- Rasool ﷺ

Aur Uske Taqaze

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